तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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MRIGANETRI

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

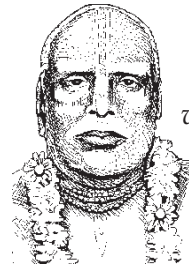
Your name is Mriganetri. "*Mṛga-netrī*" means staring eyes like a she-deer. When Krishna and Radharani used to pass through the forest of Vrindavan, these deers and stags, they were looking with unblinking eyes — "When will Krishna pass this way?" These animals were also attracted to Krishna. Vrindavan means everything is engaged in Krishna, the birds, the flowers, the fruits, everyone. If all of you similarly always engage yourselves in Krishna's service, that is Vrindavan. Krishna is situated in one place, but by his inconceivable potency he can simultaneously be localized and situated everywhere. *goloka eva nivasaty akhilātma-bhūtaḥ* — He is always in Goloka Vrindavan, but still he is everywhere [*Brahma-saṁhitā*. 5.37]. That is God's omnipotency. We say that God is omnipotent, but we do not know what it means. Omnipotent means to simultaneously act and remain everywhere. That is Krishna. You may think, "Krishna is in Goloka Vrindavan. Here is an idol of Krishna." No. He is Krishna. Just like electricity is distributed everywhere, but in the plug there is also electricity, similarly, by his inconceivable potency, Krishna can remain everywhere in everyone's heart, but his location is in Goloka Vrindavan.

Try to see Krishna with unblinking eyes, "Where is Krishna?" Krishna is within your heart. *īśvaraḥ sarva-bhūtānām* — He is within the atom [*Bg.* 18.61]. By service, we can realize he is everywhere. *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* — It is not possible to see and touch Krishna with our material senses [*Padma Purāṇa*, quoted in *Cc. madhya* 17.136]. The senses have to be purified. How? *Sevonmukhe hi jihvādau*, by service. And where does that service begin? *Jihvādau*, it begins from the tongue. You chant. Therefore we are giving you beads to chant on. Chanting is the beginning of service. If you chant, then *svayam eva sphuraty adaḥ* — by hearing Krishna's name, you will understand Krishna's form, you will understand Krishna's qualities, you will understand Krishna's pastimes, and his omnipotency. Everything will be revealed. ❀

— Lecture at the initiation of Mriganetri Dasi. Los Angeles. 22 June 1970.

PARTY SPIRIT

Srila Thakur Bhaktivinode



Whatever is spoken by the pure *vaiṣṇavas* is truth, utterly free from any form of prejudice. Yet there is the element of mystery in their controversies. Those whose intellects are possessed by illusion and mundanity, in their

next column ☞

paucity of pure *vaiṣṇava* qualification are unable to grasp the significance of the mysterious affectionate controversies among the pure *vaiṣṇavas*. Thus they ascribe to them the defect of wrangling and party spirit. ✿

— Bhaktivinode Thakur's *Śrī Brahma-saṁhitā Prakāśinī*, verse 37. As given in *Śrī Brahma-saṁhitā; Quintessence of Reality the Beautiful*. Sri Chaitanya Saraswat Math. Nabadwip. 1992. p. 120

Hear and Recite

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

First we have to hear *Śrīmad Bhāgavatam*, and then we have to recite it. It is not a good idea to let someone else recite while I accumulate piety simply by hearing from him. We have to continuously remember *Śrīmad Bhāgavatam*. If we do this, and at the same time engage in devotional service, we will surely attain liberation. Complete liberation from material distress is not ultimate liberation, however. ✿

— Bhaktisiddhanta Saraswati Thakur. *Bhāgavata Tātparya*. Translated by Bhumipati Das. Published by Rasbihari Lal & Sons. Vrindavan. 2005. p. 14

Srila Narahari Sarkar Thakur

Srila Krishnadas Kaviraja Goswami writes in the *ādi-līlā* (10.78-79) of *Śrī Caitanya-caritāmṛta:*

> *khaṇḍavāsī mukunda-dāsa, śrī-raghunandana*
> *narahari-dāsa, cirañjīva, sulocana*
>
> *ei saba mahāśākhā — caitanya-kṛpādhāma*
> *prema-phala-phula kare yāhāṅ tāhāṅ dāna*

Sri Khandavasi Mukunda and his son Raghunandan were the thirty-ninth branch of the tree, Narahari was the fortieth, Chiranjiv the forty-first, and Sulochan the forty-second. They were all big branches of the all-merciful tree of Chaitanya Mahaprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

Srila A. C. Bhaktivedanta Swami Prabhupada has commented on these verses:

> Narahari Das Sarkar was a very famous devotee. Lochan Das Thakur, the celebrated author of *Śrī Caitanya-maṅgala*, was his disciple. In the *Caitanya-maṅgala* it is stated that Sri Gadadhar Das and Narahari Sarkar were extremely dear to Sri Chaitanya Mahaprabhu.

Srila Narahari Sarkar Thakur was a physician, born in a prestigious family of medical practitioners. He appeared around 1478 (some say 1479 or 1480) in the village of Sri Khanda, near Katwa, in the Barddhaman district of what is currently West Bengal. In *kṛṣṇa-līlā* he was the dear companion of Srimati Radharani named Madhumati Sakhi. His father's name was Sri Narayan Dev Sarkar. His mother was Sri Goyi Devi, the daughter of Murari Sen. His younger brother was Madhava Das. His elder brother was Sri Mukunda Thakur, who was the doctor for the Muslim king at Gaur.

Although Narahari is described as a fair-complexioned, handsome man, he never married. After Sri Chaitanya Mahaprabhu took *sannyāsa*, Narahari became his follower.

According to the local history in Katwa, the deity at the Gauranga Mahaprabhu temple there was originally made at the request of Narahari. It is said that after Mahaprabhu took *sannyāsa* and departed from Nabadwip, Narahari Thakur was crying and remembering the Lord. One evening he had a dream in which Mahaprabhu told him that the two brothers Kamsari and Daitari Ghosh in the nearby village of Kulain should make a deity of him. When Narahari spoke with them the next day, he found that they had had the same dream. The brothers then showed Narahari a large neem tree that was growing in the garden next to their house. From that tree they made three deities of Mahaprabhu. Narahari sent the biggest deity to Gadadhar Das in Katwa, the medium-sized deity was kept by Narahari in nearby Sri Khanda, and the smallest deity was sent to Ganga Nagara. [See Sri Krishna Kathamrita magazine, issue 9, pages 39-41 for pictures and more details.]

They say in Sri Khanda that once Sri Chaitanya Mahaprabhu and Lord Nityananda Prabhu came to visit Narahari, and they asked him for some honey to drink. By his mystic powers, Narahari transformed a nearby pond into honey. That pond is still present today and is called Madhu-puskarini.

Another local tradition describes that once in the village Badadanga, Narahari was dancing so ecstatically in *kīrtana* that one of his ankle-bells flew off and landed some

distance away at the home of his disciple Krishnadas, in the village of Akai Hatta.

Lochan Das has sung the glories of his spiritual master in *Caitanya-maṅgala* (1.2.632-646):

śrī narahari dāsa — ṭhākura āmāra
viśeṣa kahiba kichu caritra tāhāra

Sri Narahari Das is my master. I will sing his glorious character and activities.

tāhāra caritra āmi ki kahite jāni
āpana buddhira śakti yei anumāni

How can I describe his glorious character and activities? As far as the power of my intelligence allows, I will speak.

abhimāna keho kichu nā kariha mane
praṇati kariye nija gurura caraṇe

O my heart, please don't be proud. Simply bow down before the spiritual master's feet.

yāṅra pada-parasāde āmi hena chāra
tomāra ṭhākura guṇa kahoṅ tā sabhāra

O my master, by the mercy of your feet even a person like myself, a person worthless like a pile of ashes, can describe your glories.

śrī narahari dāsa — ṭhākura āmāra
vaidyakule mahākula-prabhāva yāṅhāra

I am Sri Narahari's servant. He is my master. In the community of physicians he is glorious and famous.

anargala kṛṣṇa-prema — kṛṣṇa-maya tanu
anugata jane nā bujhāna prema vinu

His love for Krishna has no limit. His body is filled with Krishna's potency. To his followers he reveals the truths of ecstatic love for Krishna.

asaṅkhya jīvere dayā kātara hṛdaya
kṛṣṇa-anurāge sadā athira āśaya

His heart is overcome with compassion for the numberless conditioned souls. His heart is always restless with ecstatic love for Krishna.

rādhā-kṛṣṇa-rase tanu gaḍhiyāche yena
bhāvera udaya bali yakhana yemana

When divine love arose within him it was as if his body was plunged in the nectar of love for Sri Sri Radha-Krishna.

kṣaṇe rādhā-kṛṣṇa rase nirmala kīriti
śrī khaṇḍa-bhūkhaṇḍa mājhe yāra avasthiti

In this way, moment after moment plunged in Sri Sri Radha-Krishna's nectarean glories, he lived in the village of Sri Khanda.

'narahari caitanya' baliyā prabhura khyāti
se caraṇa vinu mora āra nāhi gati

[Because he was so dear to the Lord] he became known as "Narahari Chaitanya". Without his feet I have no good future.

kṣaṇe kṛṣṇa kṣaṇe rādhā bhāvera āveśe
rādhā-kṛṣṇa-rasa mūrtimanta parakāśe

One moment he was plunged in ecstatic love for Sri Krishna. Another moment he was plunged in ecstatic love for Sri Radha. He was the personification of the mellows of love for Sri Sri Radha-Krishna.

caitanya-sammata pathe se śuddha vicāra
atula sarasa bhāva saba avatāra

He purely walked on the path taught by Sri Chaitanya. He was the incarnation of the peerless nectar of spiritual love.

sakala vaiṣṇave yogya sammāna pīriti
sakala saṁsāre yāra nirmala kīriti

He is appropriately affectionate to all the *vaiṣnavas* according to their position. His pure fame is manifest all over the world.

vṛndāvane madhumatī nāma chila yāra
rādhā priya sakhī tihoṅ madhura bhāṇḍāra

In Vrindavan he is the gopi Madhumati, who is Sri Radha's dear friend and who is a great reservoir of sweetness.

ebe kalikāle gaura-saṅge narahari
rādhā-kṛṣṇa-prema-bhāṇḍāre adhikārī

In *Kali-yuga* he became Narahari, the intimate associate of Gauranga. He is perfectly qualified to taste the great reservoir of ecstatic love for Sri Sri Radha-Krishna.

Srila Thakur Bhaktivinode has mentioned Narahari Sarkar in the tenth line of his *Gaura-ārati* song, *narahari-ādi kori' cāmara ḍhulāya* — Narahari Sarkar and other associates of Lord Chaitanya fan him with *cāmaras*. Narahari was both a singer and a poet. It's said that he was writing poems about Radha Krishna even before he met Mahaprabhu. He is considered by many scholars to be the first person to write songs about the pastimes of Lord Gauranga. His poems are often confused with those of Narahari Chakravarti, the author of *Bhakti-ratnākara*, both of whom often signed their poems as "Narahari". Most of the songs composed by Narahari Sarkar were in Bengali. However, he was also expert in Sanskrit and was the author of a number of books including: *Bhakti-candrikā Paṭala, Śrī Kṛṣṇa-bhajanāmṛta, Śrī Caitanya-sahasra-nāma, Śrī Śacīnandanāśṭaka, and Śrī Rādhāṣṭaka.*

He left this world on the day of *Utpannā Ekādaśī* on the dark fortnight of the month of *Keśava* in 1541 AD.

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Yearning to Write

Srila Narahari Sarkar

Scholars such as Sukumar Sen in A History of Brajabuli Literature *consider that the following song was one of the earliest writings about Sri Chaitanya Mahaprabhu, predating even the earliest biography written by Srila Murari Gupta.*

gaura-līlā darśane icchā baḍa haya mane
bhāṣāya likhiyā saba rākhi
muñi to ati adhama likhite nā jāni krama
kemana kariyā tāhā likhi

After seeing the pastimes of Gaura, a great desire has arisen in me to put them down in writing. However, I am very low and dull, and I do not know the proper order of things. How, then, can I write?

e grantha likhibe ye ekhano janme nāi se
janmite vilamba āche bahu
bhāṣāya racanā haile bujhibe bujhibe loka sakale
kabe vāñchā pūrābena pahuṅ

The person who will write this book is yet to be born. He will be born at a much later time. If put into writing, Mahaprabhu's pastimes will be intelligible to all. When will the master fulfill this desire?

gaura-gadādhara-līlā ādrava karaye śilā
kāra sādhya karibe varṇana
sāradā likhena yadi nirantara niravadhi
āra sadāśiva pañcānana

The pastimes of Gaura and Gadadhara melt even stone. Unless Sarad Devi (Durga) and her husband, the five-faced Sadashiva, write continually without ever stopping, who can describe those pastimes fully?

kichu kichu pada likhi yadi ihā keha dekhi
prakāśa karaye prabhu-līlā
narahari pābe sukha ghucibe manera duḥkha
grantha gāne darabibe śilā

I have written a few poems in hopes that upon reading them someone might publish the life of the master. If that occurs then Narahari will be immensely delighted, and all his sorrows will vanish. Even the stones will melt when such a book is sung.

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Obeisances to Krishna

Srila Dhyanchandra Goswami

Srila Dhyanachandra Goswami was a disciple of Gopala Guru Goswami and worked as a sevaka *for the deities of Sri Sri Radha Kanta at the Gambhira in Jagannath Puri.*

kandarpa-koṭi-ramyāya sphurad-indīvara-tviṣe
jagan-mohana-līlāya namo gopendra-sūnave

I offer my humble obeisances unto Nandanandan Krishna, who is more charming than millions of Cupids, whose bodily slendor resembles the blue lotus, and who enchants the universes by his alluring pastimes.

— *Śrī Gaura-govindārcana-smaraṇa-paddhati*, text 24. Translation by Haridham Das. Sanskrit Religions Institute. Visalia, California. 1993.

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